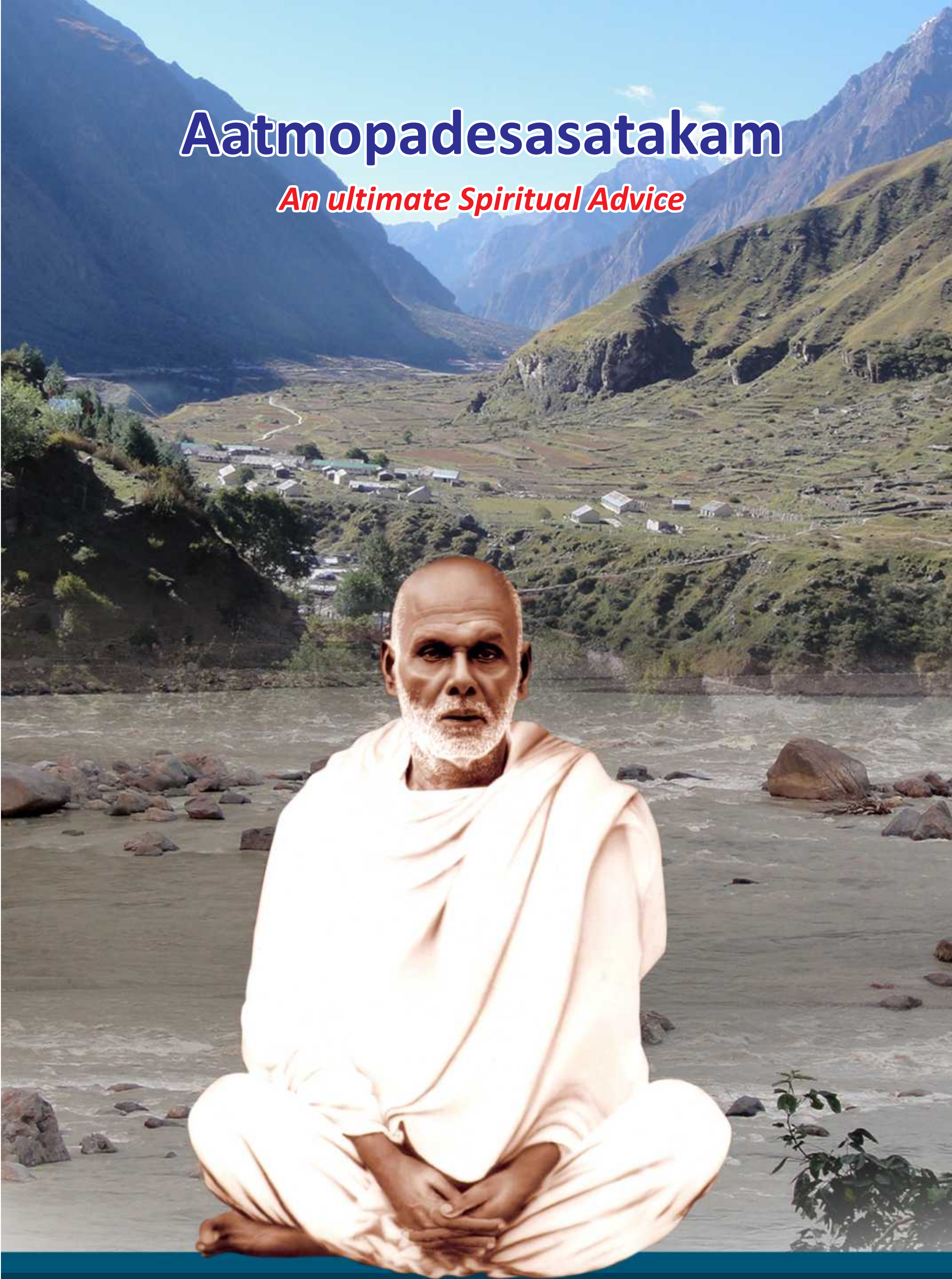
Aatmopadesasatakam

An ultimate Spiritual Advice



Hundred Verses of instructions for Self-Realisation

From

SREENARAYANAGURU

Aatmopadesasatakam

An ultimate Spiritual Advice

Interpretation in Malayalam
Dr. M.R. Yesodharan

Translation to English
Smt. Sathyabai Sivadas

Transliteration of Malayalam in English Alphabet
Shri. V. V. Chandran

(Hundred Verses of instructions for Self-Realisation in Malayalam From SREENARAYANAGURU)

Published by:
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Introduction

Aatmopadesasatakam is an invaluable contribution of the highest philosophical Calibre, gifted to mankind by Sree Narayana Jagad Guru. It prompts the readers to introspect and ascertain themselves by providing innumerable advices for self realisation. The enlightening references contains the essence of all Vedas and Upanishads that gives insight into real wisdom which leads to ultimate truth of the universe. It advises to pay obeisance to that luminous spirit of consciousness which is eternal and omniscient. The 51 alphabets of Malayalam Language are vividly used exactly 5200 times, to compose about 2500 meaningful words of 400 verses in 100 stanzas of this unique epic, in a melodious metrical rhythm. It is also known as 'Aadhunika Geetha'(Modern Celestial Song), the most widely discussed philosophical work of the highest order, in the history of Malayalam literature. Let all read, reassess, realize, reform and rise themselves to the visionary heights of Sree Narayana Guru.

Sree Narayana Mandira Samiti, Mumbai.

SREENARAYANAGURU (1855-1928)



SREENARAYANAGURU was born on the 28th of August 1855 in a small village called Chempazhanthi in Kerala.

He was an embodiment of all virtues, values and rare qualities seldom found in human race. He was a mystic, a teacher, a philosopher, a visionary, a scientist, a saint, a social reformer, a great nation builder and a poet, all blended into one. He was a saintly contemplative man who could impart wisdom and give enlightenment to a seeker of truth. His teachings are straight forward and simple, bringing out spiritual, moral and material revolution. Guru was a treasure house of knowledge and wisdom. His greatness and purity is to be experienced by swimming through the ocean of knowledge revealed through his writings, lofty messages and personal life. His life, work and teachings have refreshing uniqueness. There was naturalness and sublime simplicity tinged with mystery in them, thus rendering them peculiarly interesting and profoundly instructive. No one had so clearly and successfully demonstrated in recent centuries the ideals and methods and the way of realizing them. It is impossible to explain the achievements of Guru in words.

According to the Theosophical Society of India, SREENARAYANAGURU was *"Patanjali in yoga, Sankara in wisdom, Manu in the art of governance, Buddha in renunciation, Mohamed in strength of spirit and Christ in humility".* Deena Bandhu C.F.Andrews, a well known philosopher, after visiting Guru had said *"I had a vision of God in human form; Sree Narayana Guru, who is renowned in the southern-most part of India is that Supreme Being".* Mahakavi Kumaran Asan, who had the opportunity to live with the Guru had expressed, in many words, through his poems, that the Guru was none other than God. Shivalingadasa Swami, the first disciple of Guru, found the Guru as to be Lord Shiva.

Rabindranath Tagore visited Guru at his Ashram in Sivagiri on 22nd November 1922 and recorded there that *"I have been touring different parts of the world. During these travels, I have had the fortune to come into contact with several saints and maharshis. But I have frankly to admit that I have never seen one who is spiritually greater than Swamy Narayana Guru of Malayalam- nay, a person who is on par with him in spiritual attainment. I am sure, I shall never forget that radiant face illuminated by the self effulgent light of divine glory and those majestic eyes fixing their gaze on far remote point in the distant horizon".*

Mahatma Gandhi after visiting Guru on 13th March 1925 at Varkala had said *"I feel it as the greatest privilege in my life to have visited the beautiful State of Travancore and to have Darshan of venerable sage, SREENARAYANAGURU. I had the fortune to stay one day in his holy Ashrama. His Excellency the Regent Empress also spoke to me about the greatness of Guruswamy. I fervently hope that you would enforce his lofty ideals".*

Some of the important teachings of SREENARAYANAGURU which have universal relevance are:

1) "One caste, one religion, one God for man"
2) "One in kind, one in faith, one in God is man, of one same womb, one same form, difference none there is at all"
3) "Whatever be the religion of a man, it is enough if it makes him virtuous"
4) "Ask not, say not, think not caste"
5) "Acts that one performs for one's own sake should also aim the good of others"
6) "Liquor is poison, make it not, sell it not, drink it not"
7) " Gain freedom through education"
8) "Gain strength through organization"
9) "Gain prosperity through Industry"
10) "Forget not one's good deeds, better forget bad deeds if any"

Dr. M.R. Yesodharan



Dr. M.R.Yesodharan was born in Peruvanthanam village in Idukki District of Kerala. He became the inmate of Chempazhanthi Gurukulam, a place blessed by the Holy birth of Sree Narayana Guru, at the age of 12. He was educated in Chempazhanthi Sree Narayana Gurukulam High School, Chempazhanthi S.N.College and Karyavattam University Campus. He did his Post Graduation in Psychology, Social Science and Philosophy. He also did PhD in Psychology. He worked as Psychologist and Consultant Psychologist in Government organisations like International School of Dravidian Linguistics, Child Development Centre of Tiruvananthapuram Medical College etc. and also in various non- Governmental organizations in similar capacity. He also served as Director Principal in the Government Autonomous institute viz. State Institute for the Mentally Challenged. He has done more than 10000 talks/lectures about Sree Narayana Guru Philosophy and the subjects related to social psychology. He has published over 200 articles on the above subjects. He was the head of Sivagiri Brahmavidyalaya for many years. He published a book titled *“Kuttikalile buddhi maandiyam pariseelanavum punaradhivasavum*”. He was a constant presenter of *“Prabhata Poornima*” in the “*Subhadinam*” programme of Kairali T.V. Now, he is the Director of Dr.yesodharan's International Model School and Dr.Yesodharan's Mental Health Centre. He is also the head of “ Ekalokamanavasabha” and the General Secretary of Sivagiri Sree Narayana Dharma Vaidika Sangham.

Smt. Sathyabai Sivadas



Smt. Sathyabai Sivadas was born at Kayikkara, Trivandrum (Dist.), Kerala on 23-12- 1937. She did her education upto Graduation in Kerala. She did her M.A.(Eng) from Sree Venkateswara University, Tirupati and D. T. E (Diploma in Teaching English) from the Central Institute of English and Foreign Languages, Hyderabad. She Joined Andhra Pradesh Govt. Educational service in 1958 and taught English Language and Literature in Govt. Degree Colleges of AP for 37 years . Apart from English she could handle the languages like Malayalam, Hindi, Telugu,and Tamil. She had also Worked in several Committees for Curriculum Reforms, Syllabus Rivisions and selection of lessons for text books. She retired from service in 1995. Presently her activities are focussed on spreading the philosophy and messages of Sree Narayana Guru . She Joined Sree Narayana Educational and Cultural Society of Hyderabad in 1994 and thereafter she is involved with the activities of S. N. organisations in India .

She authored along with her husband Shri.P.Prabhakara Rao, books titled :

(1)"Sree Narayana Guru, The practical philosopher"

(2) "Sree Narayana Guru, the Social Philosopher of Kerala".

These books were also translated by her into Telugu.

She translated from Malayalam into English :

(1) 'The Biography of Sree Narayana Guru' by Moorkothu Kumaran,

(2) '*Sree Narayana Guru : Ariyendathum Anushtikendathum*' by Dr. Geetha Suraj and from Malayalam Into English and Telugu

(1) '*Viswaguru*' by Srimad Satchidananda Swamy and

(2) "*Sree Narayana Dharmam*" of Sree Narayana Guru (English Translation published as 'Sree Narayana Smrithi').

She was instrumental in organising the following national seminars

1) A UGC sponsored National Seminar on 'The Social Philosophy of Sree Narayana Guru and Its Relevance to the Modern World' at Osmania university by the Sociology Dept. in 2001

(2)A National Seminar on”Sree Narayana Guru : Historical and Philosophic Perspectives”, sponsored by UGC at Dravidian University, Kuppam, AP, (2009)

(3) National Seminar on “ Casteless Society : A Dream or Reality?” organised at Potti Sreeramulu Telugu University, Hyderabad on the occasion of Sree Narayana Jayanthi in 2010. Papers were published in book form Title “ The Legacy of Sree Narayana Guru”.

(4)National Seminar on “The Relevance of Sree Narayana Guru” at Padmavathi Mahila University, Tirupati on 13th Nov 2012.

(5) A national seminar on “Enlightenment through Education”, in collaboration with Guru Dharma Pracharana Sabha and Potti Sreeramalu Telugu University at Hyderabad on 14th & 15th February 2012 as part of Sharada Prathishta Centenary Celebrations.

Aatmopadesasatakam

(1) Arivilumeriyarinjidunnavan tha-
nnuruvilumottu purathumujjvalikkum-
Karuvinu kannukal anchumulladakki-
therutere veenu vanangiyothidenam.

Arivilum/eri/ arinjidunnavan/than uruvilum/ottu purathum/ ujvalikkum Karuvinu/kannukal anchum/ulladakki/theru there/veenu vanangi /othidenam.

arivilum eri = in knowledge *arinjidunnavan*= the one who seeks to know *than uruvilum* = in his body *otthu purathum* = as a well as the outside objects *ujvalikkum* = shining brightly
karuvinu = to that entity *kannukal anchum* = the five eyes (senses)
ulladakki = withdraw to oneself *theru there* = again and again
veenu vanangi = prostrate oneself *othidenam* = pay obeisance

One should withdraw all the five sensual perceptions and pay obeisance to that luminous spirit of consciousness that pervades internally and externally the person who seeks knowledge, the object of knowledge, and the process of knowing. (*tripudi*= the tribasic division of knowledge)

(2) Karanavumindriyavum kalebaram to-
ttariyumaneka jagattumorkkil ellam
Paraveli thanniluyarnna bhaanumaan than-
thiruvuruvaanu thiranju theridenam.

Karanavum/indriyavum/kalebaram tottu ariyum/aneka jagattum/ orkkil / ellam/Paraveli thannil/ uyarnna/ bhaanumaan than/ thiruvuruvanu/ thiranju theridenam.

karanavum= the mind (mind, intellect, subconscious mind & ogo) *indriyavum*= the sense organs k*alebaram*= the body *thottu ariyum* = known from *aneka jagattum* = several entities of the physical world *orkil* = if thought about *ellaam*= all these *paraveli thannil* = in the cosmos of conscience (*chidaakaasam*) *uyarnna bhanumaan* = rising sun of consciousness (*atma sooryan*) *than thiru uru aanu* = is the sacred body (manifestations) *thiranju theridenam* = seek and understand.

The mind (intellect, sub. conscious mind &ego), sense organs, the body and other physical entities of this world are all the manifestations of that luminous sphere of consciousness that exists in the cosmos of the conscience. One should seek , find and understand this.

(3) Veliyilirunnu vivarthamingu kaanum
Velimuthalaya vibhoothiyanchumorthaal
Jalanidhi thannil uyarnnidum tharangaa-
valiyathupole yabhedamaay varenam.

Veliyil irunnu/ vivartham/ ingu kaanum veli muthalaya / vibhoothi anchum/ orthaal/ Jalanidhi thannil uyarnnidum/ tharangaavali/ athupole/ abhedamaay varenam.

veliyil irunnu= from outside v*ivartham* = illusions
ingu kaanum= seen (here) *veli muthalaya*= sky etc
vibhoothi anchum= the five primordial elements
orthaal= if understood *jalanidhi thannil*= from the sea
uyarnnidum Tharangavali= arising waves *athu pole* =like that
abhedamay varenam = become inseparable

The awareness of the five distinctive primordial elements – sky, fire, air, water and earth are only illusions arising out of the cosmos of consciousness. As the waves are not different from the ocean, the primordial elements are not different from the cosmos of consciousness. One should assimilate this knowledge

(4) Arivum arinjidumarthavum pumaantha-
nnarivum oraadi mahassu maathramakum;
viralatha vittu vilangum ammahatta-
marivilamarnnathu maathramayitenam.

Arivum/arinjidum arthavum/ pumaan than/arivum/ oraadi mahassu mathram akum/ viralatha vittu vilangum/aa mahattam/arivil/amarnnu/athu maathram/aayidenam.

arivum = knowledge or awareness *arinjidum artthavum* = the meaning of knowledge that will be known *pumaan than arivum* = the person's knowledge about himself (gnosis = mystic knowledge)
oru aadi mahassu maatram aakum = is only the primal energy
viralatha vittu = without gaps (continuously) *vilangum* = shining
aa mahatthaam arivil = in that magnificent knowledge
amarnnu= integrate with *athu maatram aayidenam* = become one with that.

Knowledge, the meaning of objects of knowledge and the self-awareness of the person concerned are in fact, objective manifestations of the spirit of consciousness which is eternal and omnicious. One has to identify oneself with this magnificent spirit of life.

(5)Ulakarurangi yunarnnu chintha cheyyum
palathum ithokkeyu muttu parthu nilkkum-
vila mathiyaatha vilakku dikkayum pin-
polikayum illithu kandu poyidenam.

Ulakar/ urangi/unarnnu/ chintha cheyyum palathum/ ithokkeyum/ uttu parthu nilkkum/vila mathiyaata vilakku/ udikkayum pin polikayum illa/ithu kandu /poyidenam.

ulakar = people *urangi unarnnu* = fall asleep and wake up
chintha cheyyum palathum = think of many things *ithokkeyum* = all these *uttu paarthu nilkkum* = watching over carefully
vilamathiyaatha vilakku= an invaluable lamp *udikkukayum* = it does not rise *pin polikayum illa* = nor does it vanish
Ithu kandu poyidenam = live observing (understanding) this

Human life alternates between sleep and wakefulness, when thoughts ramble. There is an eternal brilliant lamp which watches over with acumen, even the minute details of life. This light has no beginning or end, no rising and setting. People should live realising that eternal spirit of reality.

*(6)*Unaranam inniyuranganam bhujichee-
danam asanam punarenam ennivannam
anayum aneka vikalpam aakayal
aarunaruvathulloru nirvikaara roopam?

Unaranam/ inni uranganam/ bhujicheedanam asanam/ punarenam/ ennivannam anayum/aneka vikalpam / aakayal/ aar unaruvathu/ ulloru nirvikaara roopam.

unaranam = (should) wakeup *inni uranganam* = sleep again
bhujicheedanam asanam = eat food *punarenam* = embrace (procreation) *ennivannam anayum* = come like this
aneka vikalpam = several fallacies *aakayal* = therefore
unaru vathu aar = who will wake up (to realise)
nirvikaara roopam = the entity without form and sentiments

Life goes on in cycles: awake, asleep, again wake up to feed and breed, again go to sleep. The cycle rotates. Being caught in this cyclic whirlpool of illusions, who has the will and scope to contemplate on the reality devoid of form and feelings ?

(7)Unararuthu inni yurangidathirunee-
danam arivay ithin innayogyanennal
pranavam unarnnu pirappozhinju vaazhum-
muni jana sevayil moorthi nirthidenam.

Unararuthu/ inni urangidathe irunneedanam/ arivay/ ithinnu / innu/ ayogyanennal/ pranavam unarnnu/ pirappozhinju vaazhum/munijana sevayil/ moorthi nirthidenam.

unararuth = do not wake *up* *inni urangidathe irunneedanam* = don't sleep again *arivay* = become (one with) knowledge *ithinu innu* = for this now *ayogyan ennaal* = if incapable for this *pranavam unarnnu* = realising the Absolute p*irappozhinju vaazhum* = liberated from the cycle of birth, death and rebirth *muni jana sevayil* = in the service of seers *moorthy nirthidenam* = keep the mind fixed.

One who is immersed in this reality, should not come out of it (should not wake up from it). One who has complete awareness of this reality should not sleep over it. He should make it his life and exist in it. If he is incapable of doing it, he should take refuge in the service of great sages, who are liberated from the cycle of birth, death and rebirth.

(8)Oli muthalaam pazham anchum undu naarum-
nalikayil eri nayena maari yaadum-
kilikale yanchu marinju keezh marikkum-
velivuruventhi yakam vilangidenam.

Olimuthalaam pazham anchum/ undu naarum nalikayil/ eri/ nayena/ maariyaadum kilikale yanchum/ arinju/ keezhmarikkum / velivu/ uru enthi / akam vilangidenam.

oli muthalaam = starting with light *pazham anchum undu* = consuming the five fruits *naarum nalikayil eri* = getting into the stinking pipe (the physical body) *nayena maariaadum* = playing tricks *kilikale anchum* = the five birds *arinju keezh marikkum* = cut down *velivu*= enlightenment (gnosis = mystic knowledge)
uru enthi = imbibe the spirit *akam vilangidenam* = shine with inner glow

The five sensual pleasures are those of sound, touch, sight, taste and smell. The sense organs are like five birds who consume these fruits. Intoxicated with the enjoyment of these fruits, the birds get into a stinking pipe and play dirty tricks. The' stinking pipe' represents the human body and the' dirty tricks' are over indulgence in sensual pleasures which is harmful for the body and mind. Sensuality and sensual pleasures are to be controlled(*arinju keezhmarikkum*) by wisdom and the person should shine with an inner glow by imbibing the wisdom of Reality.

(9) Iru puravum varumaar avasthaye poo-
thoru kodivannu patarnnu yarnnu mevum
tharuvinatikku thapassu cheytu vaazhum-
naranu varaa narakam ninachidenam.

Irupuravum varumaaru/avasthaye/poothoru kodi vannu/ padarnnu/ uyarnnu/mevum/ taruvinu atikku/ tapassu cheytu/ vaazhum/ naranu/ varaa narakam/ ninachidenam.

iru puravum varumaaru= covering both sides *avastha* = situation / condition *poothoru kodivannu*= a climber plant in full bloom *padarnnu uyarnnu mevum* = spread all over *taruvinu atikku*= under the tree *thapassu cheythu vaazum* = sitting in penance and meditation. *naranu*= to the man *varaa narakam* = he will not go to hell *ninachidenam* =understand this .

One should understand that no woe will befall the man who is an *atmajnani* with yogic powers. No evil thoughts will enter his mind, hence he need not fear punishment in hell. The 'tree' and 'climber' are symbolic. The 'tree' stands for the human body. The 'climber' is' sushumna naadi' with six energy centres (*shadchakra*), the channel for the flow of energy from ' *mooladhara chakram* ' at the bottom to ' *ajnachakram*' in the brain. This is the channel for the flow of energy released by arousing the mystic source of spiritual power. *'kundalini'* situated at the bottom. Arousing *kundalini* is a manifestation of yogic power.

(10) “Irulil irippavan aaru? cholka nee” ye-
nnoruvan urappatu kettu thaanum evam
arivathinay avanodu “neeyumar”
ennarulum ithin prathivaakyam ekamaakum.

“Irulil irippavan aaru?/ cholka nee”/ yennu/ oruvan urappatu kettu/ thaanum evam/ arivathinay/ avanodu/ “neeyumaru”/ ennarulum/ ithin prathi vaakyam/ ekamaakum.

Irulil irippavan aar? = who is waiting in the dark? *cholka nee*= you speak *ennu oruvan urappathu* = one man asks *kettu* = on hearing that *thaanum evam* = another man also *arivathinay* = just to know *avanodu* = to the (first) man *neeyum aaru* = and who are you *ennarulum* = will ask *ithin prathi vakyam* = reply to these *ekam aakum*= will be the same.

Imagine a man sitting in the darkness asks another who is also in the darkness, “ who are you?” The second one will reply by asking the same question ,” And who are you?” The answer to both these questions will be the same single word “ It is I (me)” .

(11) “Aham” “aham” ennarulunnathu okke aara-
yukil akame palathalla atekamaakum;
akalum ahanta yanekam aakayalee
thukayil aham porulum thudarnnidunnu.

"Aham aham"/ ennu arulunnatu okke/ aarayukil/ akame palathu alla/ atu ekam aakum/akalum ahanta/ anekam aakayaal/ ee thukayil/ aham porulum/ tudarnnidunnu.

aham aham= the word "I" "I" *ennu arulunnathu okke* = repeating all these words *aaraayukil*= if studied *akame palathalla*= not different internally *athu ekam aakum*= it becomes single *akalum ahanta* =egoistic feelings will go *anekam aakayaal*= being many *ee thukayil*= in this way *aham porulum*= the sense of egoism *thudarnnidunnu*= continues

What are referred to as " I" "I"(myself, myself) again and again are not separate entities. These are only one in reality, as expressions of personal ego they appear as several. If studied (enquired) and understood properly, it will become clear that there is an internal continuity , the principle of Self (*atma thathvam*) interlinking these divergent egos . This '*Atma thathvam*' is enveloped by the mist of ego. When this sense of egoism is diminishing, the "Self" starts shining in full glory.

(12) Toliyum elumpu malam durantha manthah:-
kalakalum enthum ahantha yonnu kaanka!
poliyum ithu annya polinju poorna maakum
valiyoru ahantha varaa varam tharenam.

Toliyum/elumpu/malam/durantham/anthah : kalakalumenthum /ahantha/onnu kaanka!/poliyum itu/annya polinju poorna maakum/valiyoru ahanta varaa/ varam tharenam.

Tholi(yum)= the skin *and* *elumpu*= bones *malam*= filth
durantham = tragic end *antha kalakalum* =internal feelings
enthum= invested with *ahantha onnu* = one type of ego
kaanka=notice *poliyum ithu* = this will be lost
annya = another (type of ego) *polinju poornamaakum*= will expand to full size *valiya orahantha* =a larger ego *varaa varam tharenam* =Pray for that boon, not to develop this ego.

There are two types of ego. One clings to the physical body and mental activities which will lead to unhappiness and finally perish with the body. This ego is different and separate in individuals. There is a larger ego which finds its fulfilment in the destruction of the smaller ego. It may reach a stage where one may feel wise enough to be equated with God. (The wise man becomes proud of his wisdom) One should pray for the regression of such an ego.

(13) Thrigunamayam thiruneer aninjo reesann-
akamalarittu vanangi yakshamaari
sakalamazhinju thaninju kevalathin-
mahimayumattu mahassilaanidenam.

Thrigunamayam/ thiruneer aninja/oru eesannu/akamalarittu/ vanangi/ aksham aari/ sakalamazhinju/ thaninju /kevalathin/ mahimayumattu/ mahassil aanidenam.

Thrigunamayam = three modalities of human qualities
sathvika = (serene), *rajas =* (neutral), *thamas =* (negative) *thiruneeraninja =* besmeared with holy ash *oru eesannu*= to the deity (God) *akamalarittu* = offer the flowers of the mind (all thoughts) *vanangi* =pray in humility. *aksham aari* = the backbone cooled down (emotions controlled) *sakalam azhinju* = all bondages severed *thaninju* = became quiet and peaceful
kevalathin mahimayum attu= even the minimal sense of ego destroyed *mahassil aanidenam*= immerse oneself in the Absolute.

All the three modalities of basic human qualities are burnt to ashes by divine power. The holy ash smeared by Lord Siva on his body is the token of this. One should worship this deity by offering the flowers of his mind; that is, the obeisance must be total surrender of one's self . With that, the mind will cool down, the emotions will be controlled, all bondages will be neutralised , even the ego of self-realisation will disappear. Such a person will integrate himself with the Supreme Being .

(*14)* Thribhuvana seema kadannu thingi vingum-
thripudi mudinju telinjidunna deepam
kapata yathikku karastha maakuveele-
nnupanishad ukti rahasya morthidenam.

Thribhuvana seema kadannu/ thingi vingum/ thripudi mudinju / telinjidunna deepam/ kapata yathikku/ karastha maakuveela / enna upanishad ukti rahasyam/ oorthidenam.

thri bhuvana seema kadannu= beyond the boundaries of the three worlds (heaven, earth & hell) *thingi vingum* = overcrowded, full to the brim *thripudi mudinju* = beyond the tribasc division of knowledge (knowledge, knowing, knower) *thelinjudunna deepam*= the lamp that shines *kapada yathiku*=to the fake or bogus ascetic *karastham aakuveela* = cannot possess or attain *upanishad-ukthi rahasyam* = secret in the words of the Upanishads *orthidenam*= remember / realise.

The Universal Self or the Absolute is like an effulgent light which shines beyond the three phenomenal worlds of heaven, earth and hell. Moreover, the differences involved in the three components of mystic knowledge (*tripud*i : the person who tries to know, the object of knowledge , and the process of knowing), are lost under its brilliance. A fake ascetic cannot realise this Sacred Light..In fact, one will realise the Univeral Self, when the *tripudis* get lost. This truth is hidden in the words of the Upanishads. **One should realise that**.

(15) Parayute paalu nukarnna bhaagyavaanmaar-
kkoru pathinaayira maandu oralpa neram;
arivapara prakruti kkadheena maayaal
ara noti yaayira maandu pole thonnum.

Parayute paalu nukarnna bhaagyavaanmaarkku/oru pathinaayiram aandu/ oralpa neram/ arivu /apara prakrutikku/ adheena maayaal/ ara noti/ aayiram aandu pole thonnum.